WI[redacted]ARD R. KINDBERG
24[redacted]ELSEA ROAD
CLIFT[redacted]N, N. J.

Geo. A. Rucker.

LENT TO NORTHEASTERN BIBLE SCHOOL
BY Willard R. Lindberg

2[illegible]
B815C

Christian Science Falsely So Called

By
WILLIAM LEON BROWN

NEW YORK CHICAGO TORONTO
Fleming H. Revell Company
LONDON AND EDINBURGH

THE MASTER'S COLLEGE
POWELL LIBRARY
SANTA CLARITA, CA 91321

Copyright, 1911, by
WILLIAM LEON BROWN

New York: 158 Fifth Avenue
Chicago: 80 Wabash Avenue
Toronto: 25 Richmond Street, W.
London: 21 Paternoster Square
Edinburgh: 100 Princes Street

Preface

As we thoroughly investigate Christian Science, it proves to be one of the several ways in which the antichrist is manifesting himself at the present time. Perhaps, in its subtle teachings, there is no other delusion so vile and deceptive.

As I learn more about it, I am confident that the great multitudes of Christian people are ignorant of its real teachings, and, therefore, feel impelled, as one upon Zion's watchtower, to sound the alarm and announce the approach of a deadly enemy.

My arraignment of this gigantic evil will not be from hearsay, as I have before me a copy of the fifty-first edition of "Science and Health"—a book which contains what is called a "Key to the Scriptures"—a book which declares that its author is the wife of the Lord Jesus Christ, and in which she is pictured as the mighty angel of whom John spoke as coming down from heaven.

If Christian Science did not wear a mask and ever promenade before us under an *assumed* name; if, instead, it called itself by its proper name, "Counterfeit Christianity," if it

refrained from using the word of God deceitfully and ceased its pretense to be an angel of light—its danger would be comparatively trifling and its influence would soon recede.

On the contrary, Christian Science comes to us arrayed in the attire of a saint, quoting the Scriptures with great profuseness; but in the end it denies the very being of God as well as the truth of His word. It comes to the sick, enfeebled in mind and body, offering health and happiness in a name which they have ever heard associated with righteousness and truth; thus have many been taken off their guard, led astray, and ruined forever.

At Christian Science meetings, a part of the exercises consists in reading portions of Scripture alternately with the writings of Mrs. Eddy. We will reverse this order. Selections from "Science and Health" will be quoted, and then we will view these passages in the light of God's word.

But, instead of reviewing the book in the order in which it is written, or attempting to follow it in its haphazard wanderings, we will consider its teachings on a number of vital questions—subjects of intense importance to every thoughtful mind.

W. L. B.

Lawrence, Ind.

Contents

I.	The Author's Assumption	9
II.	The Author—Her Personality	12
III.	The Bride of Christ	16
IV.	Prophecies Concerning Christian Science	22
V.	The Bible Acknowledged and Denied	25
VI.	The Personality of God Denied	34
VII.	Jesus the Christ Denied	44
VIII.	Matter—Its Existence Denied	53
IX.	Sin and Evil	61
X.	Sex, Generation, and Marriage	68
XI.	Sickness and Disease	75
XII.	Death	94
XIII.	Contradictions in "Science and Health"	99
XIV.	The Scriptural Key	106
	Conclusion	112

Christian Science Falsely So Called

I

THE AUTHOR'S ASSUMPTION

CHRISTIAN SCIENCE is said to be a discovery, and on page 1 the author of "Science and Health" announces herself as the discoverer. It is also called a "re-discovery" and of this it is said (p. 43) that it is "the second coming of the Gospel of peace on earth and good will to men." Furthermore Christian Science is spoken of as an "awakening" which is designated (p. 126) as "the coming of Christ." Again the author declares,

(p. 371) That "Christian Science and Christianity are one."

(p. 4) That it is a "revelation."

(p. 538) That such "revelation" is a "message from God."

Not only so, but Christian Science she calls

(p. 485) "The Word of God."
(p. 542) "The Holy Ghost."
(p. 569) "Kingdom of Heaven."
(p. 571) "New Jerusalem."

Her revelation, she informs us, is infallible, and she speaks (p. 225) of the Spirit bearing witness to the "infallibility of Divine Science."

She also says (p. 304) that "Christian Science . . . coincides with the Scriptures and sustains . . . every point it presents."

(p. 229) That "Divine Science, taking (takes) away the sins of the world, as Christ had always done."

(p. 250) That "all we correctly know of Mind (God) . . . is learned through Christian Science."

(p. 545) That "God . . . will eventually rule all nations and peoples . . . with Divine Science."

Of her book, she says

(p. 441) "that it is the voice of Truth to this age."
(p. 9) (Truth, in "Science and Health," is a synonym for God.)
(p. 291) That "in this volume of mine there are no contradictory statements."
(p. 4) "neither tongue nor pen can overthrow it."

Of the Bereans, it is said that "they

searched the Scriptures daily, whether these things were so." Jesus said to the Jews, "If I do not the works of my Father, believe me not," and we are told "to prove all things."

Since, then, we are not required to believe even the testimony of Christ without evidence as to its truth, and since we are encouraged to thoroughly investigate every subject—accepting only that which can be proved, we certainly ought to be allowed to examine the nature of the evidence sustaining the truth of this reputed "revelation."

If it is the voice of God to this age, taking away the sins of the world, which only Christ can do; if only through it we can learn of God, and must be eventually ruled by this so-called science, it certainly becomes us to listen with reverence and give heed to every utterance.

If this book contains no contradictions and coincides with the Scriptures, we readily grant that neither tongue nor pen can overthrow it; but like the Bereans of old, we propose to search the Scriptures, compare them with "Science and Health" and see if what it says is true.

II

THE AUTHOR—HER PERSONALITY

On one occasion, owing to some of Christ's statements concerning Himself, the Jews said to Him, "Who makest thou thyself?" In no sense were they to blame for this inquiry and if He had been only a man they were justified in accusing Him of blasphemy for making Himself to be God. Their fault consisted in not weighing the evidence and seeing if He proved Himself to be what He claimed.

In this investigation we desire to candidly consider the claims of the author of "Science and Health." If they are true, an examination will only confirm them as such, and if false, it is proper that the falsehood be made manifest to all. Who, then, according to her own testimony, was this Mrs. Eddy, the author of "Science and Health"?

Was she the one whom God had called?

(p. 25) "This Science has come already, and come through the one whom God has called."

(p. 4) "no human pen or tongue taught me the Science contained in 'Science and Health.'"

From these quotations it is only fair to conclude that she means herself by "*the one whom God has called.*" We do not dispute but God calls people to certain kinds of work, but that He ever called one to deny all the fundamental teachings of His own word, is an utterance that we cannot believe. That such is done in the book called "Science and Health," we think will be abundantly proved as we progress in this work.

Did she give the Holy Ghost?

(p. 167) "Our Master said, 'But the Comforter . . . shall teach you all things.' When the science of Christianity appears, it will lead you into all Truth."

(p. 227) "The Holy Ghost, or Spirit, reveals this triune Principle, and is expressed in Divine Science, which is the Comforter."

The meaning of the above is very hazy and can only be interpreted in the light of other passages from "Science and Health."

(p. 571) "'God,' 'Principle,' 'Spirit,' 'Truth' are synonyms."

Therefore, the meaning must be that when Christ promised to send the Comforter, He had reference, *not to a person*, but a *teaching*, which teaching is *Christian Science.*

(p. 227) She calls "Divine Science"—"the Holy Comforter" and this comforter she says

(p. 467) is her "sacred discovery" which "no other person has ever given . . . to the world."

Let us quote just what Jesus said about the Comforter (John xiv. 26) and see if the omission made by the author of "Science and Health" is not one way of "handling the Word of God deceitfully." We put the words omitted in italics: "But the Comforter, *which is the Holy Ghost, whom the Father will send in my name, he* shall teach you all things, *and bring all things to your remembrance, whatsoever I have said unto you.*"

Why were these words omitted if not to mislead the reader? Jesus does not speak of the Holy Ghost as a *science* or a *teaching*, but a *person* whose mission is to *teach*, "even the Spirit of Truth; whom the world cannot receive, because it seeth him not, neither knoweth him; but ye know him; for he dwelleth with you and shall be in you." Jesus did not say that for more than eighteen centuries after His departure He would leave us without the Comforter, but He informed *those to whom He had been speaking* that *they* knew Him, and that He dwelt in *them*.

Our Saviour "breathed on them and said unto them, Receive ye the Holy Ghost." On that wonderful day of Pentecost we are informed that the disciples "were all filled with the Holy Ghost, and began to speak with other tongues as the Spirit gave them utterance."

Therefore, the claim of any person in this age that the Holy Ghost is but a science which has been revealed to them to impart to others is unreasonable, unscriptural, and *must be false*, and from such teachers we are admonished to "turn away."

III

THE BRIDE OF CHRIST

(Rev. xii. 1) "And there appeared a great wonder in heaven; a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars."

In her so-called "Key to the Scriptures" the author of "Science and Health" unlocks (?) the above passage in the following remarkable language:

(p. 541) "The Revelator beheld the spiritual idea from the mount of vision. . . . He saw also the spiritual idea, as a woman clothed in light, a bride coming down from Heaven, wedded to the Lamb of Love. To him the Bride and the Lamb represented the correlation of Principle and its spiritual idea, bringing harmony to earth. . . . The woman in the apocalypse is the vignette, which illustrates the spiritual idea of God and man—divine Principle and its divine idea. . . . The idea is clad with the radiance of spiritual Truth, and matter is put under its feet."

Now, let us analyze the application given

to this passage. "Spiritual idea" is defined "as a woman clothed in light, a bride coming down from Heaven, wedded to the Lamb of Love." This "idea" or "woman" is said to be "clad with the radiance of spiritual Truth and matter is put under its feet."

In "Science and Health" the existence of matter is denied, and an attempt to prove that it is but a delusion occupies perhaps nearly as much space as all else said. The author presumes matter to be a delusion, and this she classes as her "sacred discovery" which, she says, "no other person has ever given . . . to the world." Who then, according to her own statements, can she be but this "idea" or "woman" imagining herself clad in spiritual Truth and with matter beneath her feet, wedded to the Lamb of God? (Love she also gives as a synonym for God—p. 571.)

We quote again from

(p. 545) "The impersonation of the spiritual idea had a brief history in the earthly life of our blessed Master; but of his Kingdom there shall be no end, for God's idea will eventually rule all nations and peoples . . . with Divine Science. This immaculate idea, presented first by a man and last by a woman, will baptize with fire and . . . burn up the chaff of error."

Here again she associates herself with the Master and speaks of an "immaculate idea" being presented "first by a man and last by a woman," by whom she cannot mean others than the Lord Jesus Christ and herself; and she tells us that all nations will eventually be ruled with Christian Science, of which she claims to be the discoverer.

Again let us take the Christian Science Key and in the light of its interpretation consider Revelation xii. 9:

> "And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him."

> (p. 547) "That false claim—that ancient belief, that old serpent whose name is Devil (evil), claiming that there is power in matter to harm and deceive mortals—is pure delusion, the red dragon; and is cast out by Christ, Truth, and the spiritual idea, and so proven to be powerless."

Here the author of "Science and Health" again associates herself with Christ and pictures the Saviour, with her assistance, casting the devil out of heaven. She says it was accomplished by Christ and the "*spiritual idea*," by which, as shown before, she means herself.

Once more we quote from Revelation xxi. 9:

"Come hither, I will shew thee the bride, the Lamb's wife."

Note the comment on this passage:

(p. 554) "The message of Love, which your deceived sense deems wrathful and afflictive, becomes an angel entertained unawares. Then it gently whispers" (note *carefully* the false construction which this author puts into the mouth of the inspired writer), "Come Hither! Arise from your false consciousness, into the true sense of Love, and behold the Lamb's wife,—Love wedded to its own spiritual idea."

And, apparently, for fear that she has not made sufficiently prominent her own imaginary relationship as the Lamb's wife, she adds:

Love (God) was wedded to its own "*Spiritual Idea*" or to herself.

Again (verse 22), "And I saw no temple therein; for the Lord God Almighty and the Lamb are the temple of it."

(p. 556) "The Lamb's wife presents the spiritual union of male and female as no longer two, but one; and this compounded spiritual idea reflects God as Mind."

Into this verse which refers only to there being no temple in heaven, since the Lord God

Almighty and the "Lamb" are the temple of it, the author of "Science and Health" must inject the thought of "the Lamb's wife," must speak of a spiritual union of male and female and again make prominent this "*spiritual idea*," or herself reflecting "God as Mind."

Of the above, what can be said, only that it is the vilest blasphemy which could be uttered by a mere human being? It is like one attempting to mount the throne of the Infinite and proposing to share with Him in the government of the vast universe. Think of a mere woman claiming to be the wife of the Son of God; seeking to monopolize the bosom of the Redeemer to the exclusion of those for whom He died, even the Church which He bought with His own precious blood.

But it may be asked, can such be said of the Church, and is there a marriage covenant between God and His people? Let us turn to God's own word and read for ourselves.

(Isa. liv. 5) "For thy Maker is thine husband; The Lord of hosts is his name; and thy Redeemer the Holy One of Israel."

(Hos. ii. 19, 20) "And I will betroth thee unto me forever; yea, I will betroth thee unto

me in righteousness and in judgment, and in lovingkindness, and in mercies; I will even betroth thee unto me in faithfulness, and thou shalt know the Lord."

(Rev. xix. 7–9) "Let us be glad and rejoice, and give honor to him: for the marriage of the Lamb has come and his wife hath made herself ready. And to her was granted that she should be arrayed in fine linen, clean and white; for the fine linen is the righteousness of saints. And he saith unto me, Write, Blessed are they which are called unto the marriage supper of the Lamb."

(Rev. xxii. 16–17) "I Jesus have sent mine angel to testify unto you these things in the churches. . . . And the spirit and the bride say, Come."

But who are this spirit and bride? Who could they be but the Comforter, whom Jesus, the bridegroom, has sent, and the inhabitants of the "Holy City new Jerusalem," the redeemed church triumphant, "coming down from God out of heaven, prepared as a bride adorned for her husband"?

The Comforter, then, is the Holy Spirit. The bridegroom is the Lord Jesus Christ and the bride is His Church. Even the redeemed whom He has purchased with His own precious blood.

IV

PROPHECIES CONCERNING CHRISTIAN SCIENCE

(p. 386) "The Christian martyrs were prophets of Christian Science."

(p. 184) "Christian Science . . . foreshadowed by the Prophets and inaugurated by Jesus."

(p. 211) "Jesus was the mediator between spirit and the flesh, between Truth and error. Explaining and demonstrating the way of Divine Science."

The above are mere utterances without a reference to one passage from the Scriptures to confirm their truth. But the vanity and blasphemy of such language—the idea that Stephen, Peter and Paul had suffered martyrdom because of prophecies proclaimed by them announcing the approach of Christian Science or advocating the silly nonsense which it teaches, such as the denial of the existence of matter or the *unreality* of sin, sickness and death! And the thought of putting the Lord Jesus Christ in the attitude of being but a *forerunner*, whose mission was

only to inaugurate, to explain, and to demonstrate the absurdities of Eddyism.

We do not deny but there are prophecies in the Scriptures concerning Christian Science, as there are about other forms of unbelief and wickedness, and we acknowledge that these were uttered by the Christian martyrs and by Christ Himself. Note the following :

(2 Pet. ii. 1–2) "But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction. And many shall follow their pernicious ways ; by reason of whom the way of truth shall be evil spoken of."

(Matt. xxiv. 24) "For there shall arise false Christs, and false prophets, and shall shew great signs and wonders ; insomuch that, if it were possible, they shall deceive the very elect."

(Acts xx. 29–30) "For I know this, that after my departing shall grievous wolves enter among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things to draw away disciples after them."

(1 Tim. iv. 1) "Now the spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits and doctrines of devils."

(1 John iv. 3) "Every spirit that confesseth not that Jesus Christ is come in the flesh, is not of God."

That Christian Science is doing its part in the fulfillment of these prophecies we think will be abundantly demonstrated under other topics bearing upon its doctrines and teachings.

"It is impossible but that offenses will come: but woe unto him through whom they come! It were better for him that a millstone were hanged about his neck, and he cast into the sea, than that he should offend one of these little ones."

V

THE BIBLE ACKNOWLEDGED AND DENIED

(p. 20) " The Bible has been my only text-book. I have had no other guide in ' the straight and narrow ' way of this Science."

(p. 40) " Divine Science derives its sanction from the Bible."

From the above as well as from many other quotations that might be adduced, one would be led to think that the author of " Science and Health " must have been an exceedingly devout person and that surely she hailed the Holy Scriptures as a lamp unto her feet and a light unto her path. But, as we carefully read and analyze passage after passage in this book, we discover beyond question that instead of so-called Divine Science deriving its sanction from the Bible, the Bible is misquoted, misconstrued, denied, and handled " deceitfully " in order that it may appear to sustain these false doctrines. In proof of this statement, let the reader closely observe the following :

Misquotations

(p. 317) " The ' prayer of a righteous man ' heals the sick, say the Scriptures."

Now compare this with what the Scriptures really do say:

(Jas. v. 16) "The effectual fervent prayer of a righteous man availeth much."

Not only is this passage misquoted, but its truth is denied. Note this language:

(p. 313) "God is not influenced by man. The divine ear is not an auditorial nerve. . . . The danger from audible prayer is, that it may lead us into temptation."

Thus Christian Science teaches that audible prayer is an evil.

(p. 318) "This common custom of praying for the recovery of the sick, finds help in blind belief."

(p. 350) "For if, when we were enemies, we were reconciled to God by the (seeming) death of His Son, much more, being reconciled, we shall be saved by his Life."

Now let the reader compare this quotation with Romans v. 10. Why is the word "seeming" inserted? If Christ only died in appearance, the inspired writer must have been mistaken. He even states in the preceding verse that we are "justified by his blood." Also, why is a capital "L" used in the word "Life"? The reason of these changes is obvious, viz: Christian Science

denies that there is such a thing as death, and in every instance defines the word "life" as meaning "God"—hence a capital "L" is used. So, in order to force these meanings, it does not hesitate to change the very words of this passage.

Misconstructions

(p. 409) "It is recorded that once Jesus asked the name of a disease—a disease moderns call dementia. The demon, or evil, replied that the name was Legion. Thereupon Jesus cast out the evil, and the insane man, believing that he saw a host of demons enter a herd of swine, was changed in belief, and straightway became sane."

In comparing the above with the narrative as recorded in Mark v. 1–20 we discover that, instead of the man's affliction being a "disease" or an "evil," it is said that he had an "unclean spirit" and this unclean spirit gave his name as "Legion" for he said "we are many." The "many" are said to be "devils,"—not "evil," or evils, and these devils must have possessed intelligence, since they knew Christ, answered a question which He asked them, and besought Him, saying, "Send us into the swine." Whether the afflicted man saw or thought he saw the devils enter the swine is only a matter of

conjecture as nothing is said about it; but that they *did so* is plainly declared and that those who fed them were witness is equally evident.

What a false construction, then, to put upon this most remarkable narrative (in order to fit it to Christian Science teachings), to substitute "evil" in the place of "devil" (as is done in numerous passages that might be quoted) and to declare that, instead of Jesus actually performing the miracle recorded of Him, He only caused the man to imagine that He had done so.

(p. 207) "It is the sense of sin, and not the sinful soul, which must be lost."

Compare this with

(Ezek. xviii. 4) "The soul that sinneth, it shall die."

(Mark viii. 36–37) "What shall it profit a man, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?"

What an absurd construction of Ezekiel xviii. 4 it would be to say, "The *sense of sin* that sinneth, it shall die," and how unfair it would be to put these words into the lips of Jesus instead of what He did say?—"What shall it profit a man, if he shall gain the

whole world, and lose his own *sense of sin?*" "What shall a man give in exchange for his own *sense of sin?*"

But, if we accept Christian Science, we must so translate these verses.

Denial of Scripture

(p. 502) "The second chapter of Genesis contains a statement of this material view of God and the Universe, which is the exact opposite of Scientific Truth."

Upon this utterance we observe (1) that Christian Science regards the second chapter of Genesis as false because it does not coincide with its teachings, and (2) that it blunders in confounding the Creator with His own handiwork—thinking that God, who is ever declared to be a Spirit, is here said to be material, when such an idea is not even implied.

(p. 509) "Here falsity, error, charges Truth, God, with inducing a hypnotic state in Adam, in order to perform a surgical operation on him, and thereby to create woman."

In these words it is not only denied that God made Eve from one of Adam's ribs, but the record in Genesis ii. 21 is declared to be false.

(p. 176) "The argument of the serpent in the allegory, 'I will make you as Gods.'"

(p. 507) "The first mention of evil is in the second chapter of Genesis, in the legend of the serpent."

(p. 510) "He (the serpent) enters into the metaphor only as an evil."

(p. 511) "This myth" (and the serpent said unto the woman) "represents error as always asserting its superiority over Truth giving the lie to Divine Science."

Thus, the Scriptural record of the serpent tempting our first parents is treated by Christian Science as an *allegory*, a *legend*, a *metaphor*, or a *myth*.

"*Handling the Word of God Deceitfully*"

(p. 216) "When he was led by Wisdom to cast down his rod, and he saw it become a serpent, Moses fled before it; but Wisdom bade him come back and handle the serpent, and then his fear departed. . . . Matter was shown to be a belief only. . . . The illusion of Moses lost its power to alarm him, when he discovered that what he apparently saw was really but a different form of mortal belief."

(Ex. iv. 2–4) "And the Lord said unto him, What is that in thine hand? And he said, A rod. And he said, Cast it on the ground, and he cast it on the ground and it became a serpent; and Moses fled from before it. And the Lord said unto Moses, Put forth thine hand, and take it by the tail."

(Ex. vii. 8–10) "And the Lord spake unto Moses and unto Aaron, saying . . . Take thy rod and cast it before Pharaoh, and it shall become a serpent. . . . And Aaron cast down his rod before Pharaoh and before his servants, and it became a serpent."

What a deceitful manner in which to handle the Scriptures! Instead of this event being but an "illusion" in which Moses was deceived, the record is that it was an actual rod which *God* told him to cast on the ground, and when he did so it become a real serpent which *God*, not man, told Moses to take by the tail. Again, *God* promised that when his rod should be cast before Pharaoh it would become a serpent, as it did in the presence of Pharaoh and his servants. If, then, the event as recorded was but an illusion in which Moses and Aaron and Pharaoh and his servants were deceived, with equal propriety it might be added that *God also was deceived.*

(p. 509) "According to this narrative, surgery was first performed mentally and without instruments; and this may be a useful hint to the medical faculty."

Thus, a narrative, the truth of which is denied, when it refers to our first parents, is here presented in a favorable light because

it is imagined to contain a suggestion advantageous to Christian Science. But if the narrative is false in one case, it cannot be true in the other. Such reasoning is one illustration of the unfairness of those whom the Scriptures designate as blind guides. Another illustration of this extreme unfairness:

(p. 514) "Woman (was) the first to confess her fault. She says 'The serpent beguiled me, and I did eat.' . . . Hence she is first to abandon the belief in the material origin of man. . . . This enables woman to be first to interpret the Scriptures in their own true sense, which reveals the idea of God as Love."

Here the record of the serpent beguiling the woman is again referred to as if it had really happened, when other passages already cited regard this passage as an "allegory," a "legend," a "metaphor," and a "myth."

But what is the motive in her presenting as a fact what is elsewhere designated as false? Ah! let us pause and consider carefully. Is it not to present a woman, whose advent the world has awaited for six thousand years—a woman who has been "first to abandon the belief in the material origin of man" as well as the existence of matter of

any character; yea, a woman who alone can "interpret the Scriptures in their true sense" and until whose coming no professing Christian has denied the awful reality of sin, sickness and death?

What blasphemy! How can it be more fittingly rebuked than in the use of these words of Holy Scripture?

"They speak great swelling words of vanity."

"Wells without water, clouds that are carried with a tempest."

"Cursed children: which have forsaken the right way and gone astray."

"Servants of corruption."

VI

THE PERSONALITY OF GOD DENIED

THE casual observer, from the frequent references which Christian Scientists make to Deity, speaking so often of God, of Christ and of the Holy Spirit, would be apt to conclude that surely the views of these, apparently devout people, must be perfectly sound on the Godhead. But let us look carefully into their teachings and the reptile, which has so cunningly concealed itself in the grass, will be brought to light.

(p. 152) "The theory of three persons in one God . . . suggests heathen Gods."

That the doctrine of the Trinity is not only suggested, but taught in the Scriptures, we will prove by the following passages:

(Eph. i. 3) "The God and Father of our Lord Jesus Christ." (God the Father.)

(John i. 1) "The Word was with God and the Word was God." (God the Son.)

(Acts v. 3, 4) "Why hath Satan filled thine heart to lie to the Holy Ghost? . . . thou hast not lied unto men, but unto God." (God the Holy Ghost.)

(Col. ii. 9) "In him dwelleth all the fullness of the Godhead bodily." (The Three in One.)

Again we quote from "Science and Health":

(p. 227) "Life, Truth, and Love constitute the Triune God."

Here "life," a mere condition—the opposite of death—and "truth" and "love," which are only attributes, characteristics, or qualities of the Divine Being, are put in place of the Father, Son and Holy Ghost, and are said to "constitute the triune God." But to show further the absurdity of Christian Science phraseology, since in it Life, Truth, Love, and God mean the same thing, this quotation might be written as follows without changing the meaning,—"Life, Life, and Life constitute the Triune Life." Or any of these words might be used in a similar manner. How meaningless!

In Christian Science the following are synonyms:

(p. 449) "'God,' 'Principle,' 'Mind,' 'Spirit,' 'Soul,' 'Life,' 'Truth,' 'Love.'"

(p. 7) "'Good.'"

(p. 571) "'Mother.'"

In the light of other passages from "Science

and Health" let us analyze some of these terms:

(p. 226) "God is Spirit."

(p. 85) "Spirit cannot believe in God. Spirit is God."

(p. 230) "There is but one Spirit."

(p. 205) "The Science of Being shows it to be impossible for . . . man to be a separate intelligence from his Maker."

Now observe how the Bible contradicts these teachings:

(John iv. 24) "God is a Spirit; and they that worship him must worship him in spirit and in truth."

(Heb. i. 14) "Are they not" (the Angels) "all ministering spirits, sent forth to minister for them who shall be heirs of salvation?"

(Eph. vi. 12) "We wrestle . . . against spiritual wickedness" or as on the margin "wicked spirits."

(Num. xvi. 22) "O God, the God of the spirits of all flesh."

The phrase "God is Spirit" is repeated many times in "Science and Health"; the article "a" being invariably omitted for this obvious reason—Christian Science teaches that "there is but one Spirit." But this is a false quotation as well as being unscriptural. From the passages here quoted we are

taught that God is *a* Spirit, that the angels and devils *are* spirits, and that we ourselves *are* also spirits. Not only so, but the manner in which we are to worship the true God is herein prescribed.

Therefore, directly contrary to these teachings of Christian Science, the Bible declares that *spirits can and do believe in God*, even "the devils also believe and tremble." Spirit is *not* God; but God is *a* Spirit. Instead of there being but *one* spirit, *men, angels and devils are all spirits* and each one of these is a separate intelligence from his Maker.

(p. 89) "Life is God."

If we take this sentence in the light of Christian Science, it is equivalent to saying "Life is Life" or "God is God," either of which utterances would be nonsense.

(p. 178) "As mortals begin to understand Spirit, they give up the belief that there is any true life outside of God."

This either means that angels, men, and animals do not possess life or that every living being, as well as animals, constitutes God and that all individualities are lost in Him. Either meaning is unscriptural, as shown by the following passages:

(Rom. xiv. 11) "As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God."

(Gen. i. 28) "And God said unto them, . . . have dominion over the fish of the sea, and over the fowls of the air, and over every living thing that moveth upon the earth."

Certainly without life, men could neither bow the knee nor confess to God, and God Himself here declares that fish and fowl as well as everything that moveth upon the earth hath life.

The Pantheistic idea that every living thing constitutes God is also here rebuked. Every knee must bow and every tongue confess to God. Who could imagine God bowing or confessing to Himself?

(p. 183) "Truth is God."

It is a truth that an apple falls to earth. According to such teaching, *this fact is God!*

(p. 449) "God is divine principle."

(p. 308) "Who would stand before a blackboard, and pray the principle of Mathematics to work out the problem?"

(p. 635, Index) "Prayer to a personal God is a hindrance."

(p. 316) "Principle never pardons our sins or mistakes."

(p. 226) "Nothing possesses reality or existence except God." (Therefore everything that exists, including all animals, must be God.)

(p. 13) "In one sense God is identical with nature; but this spiritual nature is not expressed in matter."

But, since Christian Science denies the existence of matter, what can be the meaning of this hazy passage—except that it teaches that *God is Nature?* or that *Nature is God?* Therefore, Christian Science and Pantheism are *identical* in their views of God.

From these quotations it is evident that Christian Science *denies that God is a person. It declares Him to be but a principle.* According to its teachings, *God is constituted of every real thing in existence—Nature is God,* and yet in flat contradiction to this, Christian Science denies that there is such a thing as nature, or that anything is in existence except spirit.

In reply to such declarations (though the only thing that is new about them is the dress in which they are attired—the mask they have put on, in adopting a Christian name) let us take up our Bibles and carefully investigate this subject.

(Gen. i. 1) "God created."

(Gen. i. 2) " The Spirit of God moved."

(Gen. i. 3) " God said."

(Gen. i. 4) " God saw " " God divided."

(Gen. i. 5) " God called."

(Ex. xx. 1, 2) " God spake all these words, saying, I am the Lord thy God, which have brought thee out of the land of Egypt."

(Ex. xx. 5) " I, the Lord thy God, am a jealous God."

(Ps. vii. 11) " God is angry with the wicked."

(Ps. ix. 8) " He shall judge the world."

(Isa. lv. 7) " Our God . . . will abundantly pardon."

(John iii. 16) " God so loved the world."

The attributes ascribed to God in these passages could not be so ascribed were He but a principle. While the word " principle " has many meanings, as, " source," " origin," " fundamental truth," " rule of action," etc., yet it would be preposterous to speak of any of these having ability to " create," to " speak," to " see," to " love," or to " hate," and it would be equally preposterous to say that a principle could become " jealous," could " pardon " an offender, or " judge the world."

But again, the Bible positively declares the *personality* of God.

(Heb. i. 1–3) " God who at sundry times and in divers manners spake in time past unto the

> fathers by the prophets, hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds; who being the brightness of his glory, and the express image of his person."

Here it is said of Christ, the Son, that He is the express image of God's *person.*

If, as Christian Science says, "nothing expresses reality or existence except God," then the Bible declaration that God "created" is not true, nor would it have been possible for Him to have created the heavens or the earth or anything that is. But, as we fathom the teachings of those who falsely call themselves "Scientists" we discover that, like the Pantheist, they teach that "God is identical with Nature."

Hence, those who fall prostrate before the rocks and hills and who worship the river, the fire, and the storm, are true worshippers of God, while we, who approach Jehovah through our Great High Priest who ever liveth to make intercession for us, are the deluded ones. Such are the only logical conclusions to which we can come if God is not a person and if "prayer to a personal God is a hindrance."

But the word "created" implies that the

Creator existed before and is separate and distinct from the thing created. Hence God is self-existent and eternal, and at His pleasure He can create and He can destroy. What a blunder, then, to confound God with His own handiwork,—the universe which He has spread before us! How absurd it would be to regard a house and the builder thereof as one and the same—and yet such is the teaching of Christian Science with regard to God and the sun, the moon, and the earth, and all things which He has created.

We would not in any sense undertake to solve the mystery of godliness or to find out the Almighty unto perfection, but this one thing is plainly taught us in the Holy Scriptures, that *God is a person*, as distinct from all other beings, whom He has created, as we are from each other.

(Ps. xi. 4) He has a throne in heaven.

(Rev. iv. 10) The elders fall down before this throne and worship.

(Ps. xvi. 11) In his presence is fullness of joy.

(Ps. xvi. 11) At God's right hand there are pleasures forever more.

(Rev. vii. 11) Before this throne the angels fall upon their faces and worship God.

(Matt. xxv. 32) Here all nations will be assembled for judgment.

(Rom. xiv. 11–12) Before this throne every knee shall bow and every tongue confess and here every one of us will give an account of himself to God.

Let, then, those who adhere to Christian Science be consistent, and cease to use God's word deceitfully—*let them cease to use it at all*, and let God's people view this evil in its true light—as the antichrist of which we are warned, that would deceive the very elect if it were possible.

VII

JESUS THE CHRIST DENIED

ON this subject as on all others, the teaching of Christian Science is subtle and misleading. If we do not look deep into the meaning, in some instances, we would regard it as sufficiently orthodox; but when viewed in the light of other teachings, we behold the King of Glory robbed of His crown, disowned as our Saviour, and even regarded as being but an "idea" or a "myth." Some of the misleading passages are these:

(p. 227) "Jesus the Christ was the son of God. He was a mediator between humanity and spirit."

(p. 228) "The proper name of our Master, in the Greek, was Jesus the Christ."

Let us carefully note the terms used in speaking of the *one* mediator between God and man. He is called "*a* mediator," as if there were others. What does "Mediator" mean in Christian Science?

(p. 335) A "Way-shower."

So then, when we analyze this passage it simply means that Christ is *only a way-shower* between humanity and—what—God? Oh, no. *Our God* is not known to Christian Science, but "*a way-shower between humanity and spirit*," or "Principle," as "Spirit" is elsewhere defined.

(p. 358) "Jesus bore our sins in His own body."

How much like Scripture, but how unscriptural. Let us have it correct.

(1 Pet. ii. 24) "Who his own self bare our sins in his own body on the tree."

As we fathom this subtle statement we discover that Christian Science denies that there is such a thing as sin, that Jesus had a real body, or that He suffered in our room and stead. Christ is defined as only—

(p. 562) "The divine manifestation of God which comes in the *flesh*."

But that He really came thus is elsewhere contradicted. Note how this word is defined—

(p. 565) "Flesh—an error of physical belief, . . . an illusion."

But let us read further.

(p. 358) "At the time when Jesus felt our infirmities, he had not conquered all the beliefs of the flesh, or his sense of material life, nor had he risen to his final demonstration of spiritual power."

Here it is plainly stated that our Saviour had failed to conquer what is explained to be "his sense of material life." This must mean that Jesus, in common with His disciples, was laboring under the delusion that matter really exists, that life is real and earnest, and that man consisted of a soul and body. It is equivalent to saying that the Master had not attained to as high an altitude in knowledge as have the mere beginners of Christian Science at the present time.

Again,

(p. 228) "The advent of Jesus of Nazareth marked the first century of the Christian era, but the Christ was without beginning of years or end of days."

(p. 229) "The invisible Christ was incorporeal, whereas Jesus was a corporeal or bodily existence."

(p. 331) "The Christ is the divinity of the man Jesus."

Christian Science here teaches that Jesus and Christ are not the same, but that Jesus

was merely a body while Christ was bodyless and possessed only a spiritual nature.

(Matt. xvi. 13–16) "Jesus asked his disciples, saying, whom say ye that I, the Son of man, am? Peter answered, and said, Thou art the Christ, the Son of the living God."

In the seventeenth verse Christ assured Peter that he had given the correct answer, and not only so, but added,

(Matt. xvi. 17) "flesh and blood hath not revealed it unto thee, but my Father which is in heaven."

Then these verses make it plain that the names of "Jesus" and "Christ" are synonyms and ever refer to the same person.

(p. 334) "The Christ dwelt forever as an ideal in the bosom of the Principle of the man Jesus."

Christian Science here teaches that instead of Jesus being the Christ, as He is declared to be in John xx. 31, Christ is so far from being Jesus that He only dwells—nor does He dwell *in reality;* but as an idea or fancy, and where does He thus dwell—in the bosom of Jesus? Nay, but only "in the bosom of the principle of the man Jesus."

This expression, like the larger portion of Christian Science teaching, is without mean-

ing or reason; but it shows that its author is farther from the remotest idea of the true personality of Jesus Christ than were those who said He was "John the Baptist, Elias, Jeremias, or one of the prophets."

(p. 334) "The virgin-mother conceived this idea of God, and gave to her ideal the name of Jesus."

(p. 335) "Jesus was the offspring of Mary's self-conscious communion with God."

Taking these two passages together, the meaning is simply this—that Mary had communion with God; that this communion resulted in the conception—not of a son (though the angel had so declared to Joseph, Matt. i. 21), nor was the son "the only begotten of the Father" (John i. 14), but Mary had merely conceived *an idea; just a thought, a fancy* had entered her mind, and *that fancy* she called Jesus. Thus the Jesus of Christian Science is nothing more than an idea which passed through the mind of the Virgin Mary.

Let us now turn to our Bible and read its simple story about Christ.

(Luke ii. 7) "And she brought forth her first born son, and wrapped him in swaddling clothes, and laid him in a manger; because there was no room for them in the inn."

If Christian Science is correct, this passage should read, "And she brought forth her first born idea, and wrapped it in swaddling clothes, and laid it in a manger; because there was no room for ideas in the inn."

(Matt. ii. 13) "Arise, and take the young child and his mother, and flee into Egypt, and be thou there until I bring thee word; for Herod will seek the young child to destroy him."

(Luke ii. 28) "Then he took him up in his arms."

(Luke ii. 43) "The child Jesus tarried behind in Jerusalem."

If we substitute the word "idea" in these verses for the word "child," we cannot but be shocked at the absurdity; and yet, to be consistent, that is what Christian Science must do. If these changes be made, we would read that "Joseph was warned to take the young *idea* and its mother and flee into Egypt, for Herod would seek its destruction." Such rendering would present Simeon taking an *idea* up in his arms, and it would present an *idea* as tarrying at Jerusalem and sitting in the midst of the doctors, both hearing them and asking them questions.

(p. 229) "The divine idea, or Christ, was, is and ever will be inseparable from its divine principle, God."

(p. 229) "The invisible, the spiritual idea, or the Christ."

(p. 231) "A portion of God could not enter corporeal man; neither could His fullness be reflected by him."

From the quotation on page 228, as already observed, it would seem that Jesus was merely a *body*. On page 334 this same Jesus is said to be but an *idea*, conceived by Mary. Again, on page 229, *Christ* is also defined as only an *idea*.

It certainly would be difficult to harmonize these passages, but one thing is clear—*the incarnation of Jesus Christ is most emphatically denied.*

Let us again examine our Bibles and ask God to give us light on this subject.

(Luke i. 35) "The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee; therefore also that holy thing which shall be born of thee shall be called the Son of God."

(John i. 14) He is "the only begotten son of the Father."

(Heb. x. 10) "By which will we are sanctified, through the offering of the body of Jesus Christ once for all."

From these passages it is evident that Jesus Christ has a body, and it is equally evident that Jesus and Christ are one and the same person.

(Luke xxiv. 39) "Behold my hands and my feet, that it is I myself; handle me and see; for a spirit hath not flesh and bones, as ye see me have."

(Luke xxiv. 42, 43) "And they gave him a piece of a broiled fish, and of an honeycomb, and he took it, and did eat before them."

We cannot think of any way in which Christ could have more fully demonstrated to the disciples that He was not a mere "idea" or myth, than for Him to have eaten in their presence. Nor can we conceive of a more effectual method to prove, conclusively, that He had arisen from the dead, with the identical body in which He was crucified, than by the manner in which He gratified the doubting disciple:

(John xx. 27) "Then saith he to Thomas" (in the presence of the other disciples) "Reach hither thy finger, and behold my hands, and reach hither thy hand, and thrust it into my side; and be not faithless, but believing."

(Heb. xiii. 8) "Jesus Christ the same yesterday, and to-day, and forever."

These words declare *Jesus Christ* to be co-existent with God the Father.

But of the blasphemous teachings of Christian Science concerning our Saviour, what can we say? Ah! let us be silent and listen with reverence, while the Holy Spirit rebukes them:

(1 John ii. 22) "Who is a liar, but he that denieth that Jesus is the Christ?"

(1 John iv. 2, 3) "Hereby know ye the spirit of God; every spirit that confesseth that Jesus Christ is come in the flesh, is of God; and every spirit that confesseth not that Jesus Christ is come in the flesh, is not of God; and this is that spirit of antichrist, whereof ye have heard that it should come; and even now already it is in the world."

(2 John 7) "For many deceivers are entered into the world, who confess not that Jesus Christ is come in the flesh. This is a deceiver and an antichrist."

VIII

MATTER—ITS EXISTENCE DENIED

(p. 173) "Nothing we can say or believe regarding matter is true, except that matter is unreal."

(p. 452) "All is mind, there is no matter."

After such a declaration as this, it would seem that Christian Science would have nothing more to say. It declares the testimony of our five senses to be absolutely false; that seeing, hearing, touching, tasting and smelling are but hallucinations. Therefore, according to its teaching, that which we call the earth is but an illusion. It is not in reality beneath our feet, nor are the heavens above our heads. The sun, moon, and stars are not God's handiwork, but only fancies of our distorted minds. The trees and brooks and all the beauties of Nature and our very existence is but a dream. Such declarations we believe can emanate from no other source than "the father of lies," the "God of this world who hath blinded the minds of them which believe not." They are like to the ravings of a maniac and the utterances that

proceed from those who are hopelessly mad. But since their seductive teachings are listened to by multitudes, and since thousands of people are assenting to them—many of whom are in utter ignorance of the real teachings of Christian Science; since, also, this monstrosity comes in the name of our Christ, calls itself infallible, and has bound its vile book between the same covers as our blessed Bible. In view of all these facts, it becomes the children of the living God to arise and repudiate the insults heaped upon His Son. We will, therefore, proceed to prove that life is real, and that it is earnest, and that matter *does* exist.

Yet, to attempt to reason with those who deny the testimony of their own senses would be the height of folly, since it is only by these witnesses that any fact in this life can be established.

When the disciples of John delivered his message to Jesus, and said unto Him:

(Matt. xi. 2–5) "Art thou he that should come, or do we look for another?" "Jesus answered, and said unto them, Go, and shew John again those things which ye do hear and see. The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up."

But this authority, coming from the lips of Christ, could avail nothing with Christian Scientists, since they deny the testimony of both their eyes and ears. To them, men have no eyes with which to see; therefore even Christ could neither give nor restore sight. To them there are no lame people—men do not even possess limbs, and therefore even Christ could not make them to walk. As for the lepers—there is no such thing as disease of any kind; therefore Christ's claim that He cleansed them was untrue. The sense of hearing is but a delusion, which even Christ could not make real, and as for the dead, there is no such thing as death.

Thus even the most sacred utterances of Christ, when He refers to matter, come with no authority whatever to those who deny its existence.

There is, therefore, no method by which we can reason with Christian Scientists on the existence of matter, only to prove that, by the same method by which they seek to overthrow the testimony of our senses in proof of everything to which they bear witness, Christian Science is itself a fraud. If our eyes and ears and sense of feeling are only deceivers and if we cannot believe their testimony regarding other matters, how can

we accept what they testify to us regarding Christian Science? It is only through them that we have ever learned anything about "Science and Health" or its author, and if they have lied to us about everything else, they are surely lying to us about these things. Therefore by the same method by which Christian Scientists undertake to disprove the existence of matter, we can overthrow their entire system.

Furthermore, we will show that "Science and Health" contradicts itself and unwittingly acknowledges that matter exists. In attempting to prove that appearances are often erroneous, it acknowledges the existence of our earth as well as that of the entire solar system.

(p. 15) "The earth revolves about the sun once a year, besides turning daily on its own axis."

(p. 10) "Mortals are corporeal."

This is the same as to say "Man has a material body."

(p. 255) "Matter is neither intelligent nor creative."

How can Christian Science harmonize this statement with the declaration that "there is no matter"?

(p. 178) "Mind cannot pass into non-intelligence and matter."

Compare this with

(1 Cor. vi. 19) "Your body is the temple of the Holy Ghost which is in you."

(p. 511) "This is the error—that mortal man starts from dust."

Note how this is contradicted in

(Gen. ii. 7) "God formed man from the dust of the ground."

If, then, it is an "error" that man was formed from dust God's record is untrue.

(p. 9, Preface) "A child drinks in the outward world through the eyes, and rejoices in the draught. He is as sure of the world's existence as of his own."

No exception can be taken to this statement, but Christian Scientists, *to be consistent*, should blindfold their children from infancy and thus prevent their optic nerves from conveying such gigantic lies to their minds.

But now we address ourselves to reasonable men. With such it seems to be a waste of time to prove a thing that is self-evident; yet it cannot be amiss to obtain a clear understanding about God's teachings on this sub-

ject and especially so since Christian Science has so much to say about His word, and so often misconstrues and misquotes it.

(Gen. i. 1) "God created the heaven and the earth."

To create means to "bring into being; to cause to exist." Such is beyond the power of man and even beyond his conception; but the evidence that a creation has taken place is so overwhelmingly great that we only have to open our eyes and behold the heavens and the earth.

That the earth is composed of matter may be proved from the following words: "God formed man from the dust of the ground." "Then shall the dust return to the earth as it was; and the spirit shall return unto God who gave it."

Dust is not spirit, nor is it mind or soul; but it is matter. It was when God breathed into the nostrils of man whom He had formed that "he became a living soul," and it is when the separation of this soul and body takes place that man returns to the ground out of which he was taken; then it is clear that "dust we are and unto dust shalt we return" (Gen. iii. 19).

But Christian Science in "Science and

Health" (p. 526), substitutes "nothingness" for the word "dust" in this very passage, and if its application would be correct here, it would be in all other passages where it occurs or where matter in any of its forms is referred to. Let us, therefore, substitute this word as Christian Science would have us do in a number of passages and the absurdity of such a rendering will be made more apparent than perhaps it could be in any other manner.

"God created nothingness" (Gen. i. 1); "And God called the dry nothingness earth, and the gathering together of the nothingness called he the seas" (Gen. i. 10). "Nothingness thou art, and unto nothingness shalt thou return" (Gen. iii. 19). (Why would an infinitely wise being waste time in speaking to a nothingness?) "As nothingness without the spirit is dead, so faith without works is dead also" (James ii. 26). (How much more could nothingness be alive with a spirit than without it?) "But nothingness which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men" (2 Peter iii. 7). (How could *nothingness* be now, or how could *nothingness* be kept in store and *reserved into fire?*) But the time

would fail us to show the innumerable absurdities into which such a rendering would lead us.

Thus, Christian Science flatly denies the teaching of God's word with regard to creation. It says God created *nothing*, and it puts the Almighty before us in the attitude of a liar.

IX

SIN AND EVIL

(p. 207) "Sin exists only so long as the material illusion remains."

In other words, as soon as we become convinced that matter is unreal, we will no longer have any sense of sin even though we may be guilty of the vilest crimes.

In our chapter on Matter we not only proved its existence from the Bible and from reason, but demonstrated it to be real by the same witnesses as testify to us about the false doctrines advocated by Christian Science —viz.: our eyes and ears. Therefore, if matter is an illusion, there is nothing that is real—not even the existence of such a book as "Science and Health" or the teachings advocated therein. But since matter is not an illusion, then sin really exists and the belief that we are not sinners only makes us the more vile in the eyes of God.

(p. 101) "The unreality of evil."
(p. 165) "The nothingness of evil."

(p. 464) " Evil is but an illusion."
(p. 237) " Evil has no reality."
(p. 459) " Man is incapable of sin."
(p. 4) " The awful unreality called evil."

In passages without number "Science and Health" quotes and misquotes Scripture in an attempt to sustain itself by forcing false meanings into God's word. In proof, therefore, that the above declarations about sin are unfounded in the Scriptures, let us consider the following :

(1 John i. 8) " If we say that we have no sin, we deceive ourselves, and the truth is not in us."

(Num. xxxii. 23) " Be sure your sin will find you out." (Men may for a while enjoy the fruits of their wickedness, but a dreadful judgment shall tread upon the heels of their sin.)

(Isa. lix. 2) " But your iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear."

By the sacrifices under the old dispensation the reality of sin was deeply impressed upon all people. Therefore, every lamb or bullock that was slain and offered upon Jewish altars was an acknowledgment of sin against God

and a petition for pardon for the offense, through this typical offering.

(1 Pet. ii. 24) "Who his own self bare our sins in his own body on the tree."

(Isa. liii. 5) "But he was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him; and with his stripes we are healed."

(1 Cor. xv. 3) "Christ died for our sins."

(2 Cor. v. 21) "He hath made him to be sin for us, who knew no sin."

In these verses the doctrine of the atonement is plainly set forth. Christ's offering upon the cross became necessary, because no other being in the universe could accomplish the end, neither could all the blood of goats and bulls that had been sacrificed remove a single sin. Our sins are such an awful reality that to cleanse us required the death of God's only begotten Son.

Thus we have set the Bible side by side with the teachings of Christian Science on the subject of sin, and we find that they flatly contradict each other. The Bible says that "the whole world lieth in wickedness" (1 John v. 19). Christian Science not only denies that there is such a thing as evil, but it plainly declares that "man is *incapable* of sin."

(1 Tim. iv. 1) "Now the spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils."

If the proclamation of man's inability to sin is not one of Satan's doctrines, we cannot conceive what would be. A few centuries ago Luther made Germany ring with the atrociousness of putting a price on crime in the sale of indulgences, but what a tame thing that was compared to opening the flood-gates of iniquity, inviting men to enter if they so desire, and telling them that "evil is but an illusion."

When we follow these teachings to their logical conclusions, a murderer is as innocent as he who administers relief to the suffering. A thief has done nothing amiss, the adulterer need not hide his head in shame, and he who has committed crime of whatever nature is to receive equal homage for his deeds with the philanthropist who has spent his all for the good of his fellow men.

But while Christian Science so positively denies that there is such a thing as sin, yet it flatly contradicts itself in the following language:

(p. 92) "Sin alone brings death."
(p. 99) "The sinner is a suicide."

(p. 130) "Sin is thought before it is acted."
(p. 123) "Evil and error lead into captivity."
(p. 334) "Christians must take up arms against error at home and abroad. They must grapple with sin, in themselves and in others."

We can conceive of no way in which these passages can be harmonized with the former ones, nor can we account for such an acknowledgment that after all there really is such a thing as "evil," "sin" and "death." Except it be that like Balaam who, when he wanted to curse God's people, only pronounced a blessing upon them—so the author of "Science and Health" in these instances denies her former teachings because she is not permitted to "go beyond the word of the Lord." Her testimony here regarding sin and death is much in accord with the Bible, which not only teaches that there is such a thing as sin, but also declares that God "will not justify the wicked" (Ex. xxiii. 7), for "though hand join hand, the wicked shall not be unpunished" (Prov. xi. 21) and this punishment is said by Christ to be everlasting (Matt. xxv. 46). So terrible a thing is sin that to Israel it was said, "Your iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear" (Isa. lix. 2).

But the most vivid of all pictures of sin and its awful consequences is that drawn by Christ.

(Luke xvi. 19–26) " There was a certain rich man, which was clothed in purple and fine linen, and fared sumptuously every day; and there was a certain beggar named Lazarus which was laid at his gate, full of sores, and desiring to be fed with the crumbs which fell from the rich man's table; moreover the dogs came and licked his sores. And it came to pass, that the beggar died, and was carried by the angels into Abraham's bosom; the rich man also died and was buried; and in hell he lift up his eyes, being in torments, and seeth Abraham afar off and Lazarus in his bosom. And he cried and said, Father Abraham, have mercy on me and send Lazarus, that he may dip the tip of his finger in water and cool my tongue; for I am tormented in this flame. But Abraham said, Son, remember that thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things; but now he is comforted, and thou art tormented. And beside all this, between us and you there is a great gulf fixed; so that they which would pass from hence to you cannot; neither can they pass to us, that would come from thence."

Soon after Christ had thus depicted the eternal destiny of the righteous and the wicked, a tragedy occurred upon Calvary

which revealed to the world the reality of sin in a more emphatic manner than any event in the history of the world. Listen to the agonizing cries of the Son of God as He hung upon the cross and while He sweat great drops of blood—"My God, my God, why hast thou forsaken me?" (Matt. xxvii. 46). Ah! the reason was because of our sins! Jesus was our representative—when there was no eye to pity or arm able to deliver, Christ stepped upon the scene in our behalf. God forsook Him because He was suffering in our room and stead.

Had sin been "unreal" or but an "illusion" would Christ have left the glory which He had with the Father and undergone such sufferings and death? Nay, above all places, when we are overshadowed by the Cross, let it not be intimated *that men cannot sin.*

Thus in these declarations Christian Science denies the atonement of Christ, His mission to earth to save souls, and sets at naught the entire word of God.

X

SEX, GENERATION AND MARRIAGE

(p. 201) "Gender is a quality, a characteristic of mind, not of matter."

If this rule applies to human beings, it would also apply to all animals. Therefore, there is no such thing as distinction of sex among human beings or the brute creation, only as is indicated by their mental characteristics. Such are the teachings of Christian Science, while Jesus declares of man and wife that "God made them male and female."

(p. 274) "The time also cometh of which Jesus spake, when he declared that in the resurrection there should be no more marrying or giving in marriage, but mortals should be as angels. Then shall soul rejoice in its own, wherein passion hath no part. Then white-robed purity shall unite masculine Wisdom and feminine Love in spiritual understanding and perpetual union. Until it is learned that generation rests on no sexual basis, let marriage continue."

(p. 275) "Matrimony, which was once a fixed fact among us, must lose its present slippery footing, and find permanence in a more spiritual adherence."

(p. 266) "Marriage is the only legal and moral provision for the generation among human kind. Until the spiritual creation is discerned, and the union of male and female apprehended as in the vision of the Apocalypse, . . . this union should continue."

To define the exact meaning of the above is a task of which the writer is not capable, but these things are very plainly taught:

1. That a time is coming when marriage will be discontinued.

2. That that time will be when "it is learned that *generation rests on no sexual basis.*"

3. Christ's reference to the resurrection is construed to mean that time when Christian Science will have entirely done away with marriage, and when generation will continue without this divine ordinance.

4. Matrimony—instituted by God Himself for the welfare and perpetuation of the human race is to be done away with by Christian Science, and an undefined "perpetual union" between "masculine wisdom and feminine Love" (whatever that means) is to be substituted in its place.

5. "This union" (marriage) "should continue *until the spiritual creation is discerned,*"

but as soon as "human kind" make this discovery and discern the spiritual creation, "generation may take place without 'marriage,'" the present "legal and moral provision."

Thus Christian Science and the Bible are at swords' points:

1. Christian Science declares that there is no such thing as sex while the Bible teaches (Gen. i. 27) that "God created male and female."

2. Christian Science declares that "generation rests on no sexual basis" while the Bible teaches that God's command to those whom He has "joined together" as man and wife is that they (Gen. i. 28) "be fruitful and multiply." From the beginning generation *has* rested on sexual basis, as is abundantly proved by the genealogies of the Old and the New Testaments as well as those of later years.

3. Christian Science, which denies that there is such a thing as death, declares that in this *mortal state* of our existence marriage is to cease, while Christ teaches that it will not cease until we become *immortal* by the resurrection from the dead (Matt. xxii. 29, 30).

4. Christian Science declares that matrimony is to lose the footing upon which God

established it, while Christ teaches that until "the coming of the Son of man" "marrying and giving in marriage shall continue" (Matt. xxiv. 38, 39).

5. Christian Science declares that after what it calls "the spiritual creation is discerned," generation may take place without marriage, while Jesus teaches that "*whosoever* looketh on a woman to lust after her hath already committed adultery with her in his heart" (Matt. v. 28). No exception is made for those who may imagine that they have *discerned a spiritual creation*, but the very *impulse* of generation without marriage is here rebuked by Christ as amongst the vilest of crimes.

(p. 334) "The illumination of Mary's spiritual sense put to silence material law, and its order of generation, and brought forth her child by the revelation of Truth, demonstrating God as the Father of men."

From the supernatural conception of Christ, Christian Science here attempts to prove its declaration that "generation rests on no sexual basis," but with regard to this conception, note:

1. That Mary said unto the angel, "How shall this thing be, seeing I know not a man?

And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee" (Luke i. 34, 35).

2. Though this conception was revealed unto Mary, yet she in no sense adopted the Christian Science delusion regarding generation. Nay, so far from it that we are told that Joseph her husband knew her not until she had brought forth her first-born son (Matt. i. 25); but what afterwards? Read Matt. xiii. 55, 56. Here we learn that Joseph and Mary had become the parents of a large family of sons and daughters.

Thus in Christian Science attempting to sustain its groundless attitude with regard to generation from the miraculous conception of Christ, it only defeats itself and proves the opposite from the same records.

From the above it is plain that Christian Science is seeking in its subtle manner to undermine the divine institution of marriage, and while it acknowledges that it is the only legal and moral provision for generation, yet it advocates that it be abolished by those who can discern the "spiritual creation." But who can so discern except "students" of Christian Science who have advanced far enough in its false teachings to deny the existence of matter

and believe that "nothing possesses reality or existence except mind"? (p. 226).

Therefore, marriage is tolerated by Christian Science only because its adherents are not all sufficiently advanced in the doctrine of "spiritual creation" to discontinue the "union" and because the world, bad as it is, is not willing for the appalling results that would inevitably follow the breaking down of this bulwark to society.

"Marriage is the divinely uplifted dyke that keeps back the inrush of the tidal wave of lust, mad passion, and lawless gratification. Marriage is the basis of all social security and purity. Abolish marriage, break down the sacredness of motherhood, the nobility of fatherhood, and the unshamed right of childhood, and every institution of order and decency would go down with a crash, as when a temple swings and sways, and then sinks to its fall because its base no longer remains."[1]

If left to itself Christian Science would soon precipitate these most dreadful conditions in society, and with its denial of the actual existence of sin and evil, it must ever remain silent amid the corruption, degrada-

[1] I. M. Haldeman in his excellent book, "Christian Science in the Light of Holy Scripture."

tion, and lawlessness brought by it upon the human race.

But blessed be God for His promise that "when the enemy shall come in like a flood the Spirit of the Lord shall lift up a standard against him." Just to what extent God will permit these delusive teachings to spread, we do not know, nor can we tell how long He will permit the heathen to rage and the people to imagine a vain thing; but we do know that "they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run and not be weary, and they shall walk and not faint."

XI

SICKNESS AND DISEASE

As a premise Christian Science denies the existence of matter. If we grant this premise, we must acknowledge the logical conclusion —that there is no such thing as sickness or disease. In a previous chapter we think we demonstrated the premise to be false—hence the conclusion is groundless.

Nevertheless since "Science and Health," in passages without number, denies the reality of sickness and disease, and since it declares

(p. 384) "that the evidence of the senses is not to be accepted in the case of sickness"

we feel impelled to refute the statements. If we deny the evidence of the senses in the case of sickness we must deny their testimony in everything, including what we see and hear about this so-called Christian Science. When we dispute the testimony of our eyes and ears, denying that we see evidences of suffering in the emaciated bodies of our fellow beings; that we hear their agonizing cries and

groans; and when lying on beds of anguish we tell our own sense of feeling that it is lying to us—*then* we may also deny that there is such a book as "Science and Health," that there is a people who call themselves Christian Scientists, and that amongst this people there are those who pretend to be healers, insisting upon the payment of money for restoring to health those whom they say were never sick. It ill becomes those who believe and teach such absurdities to call themselves "Scientists" or "healers."

But now to our subject:

(p. 11, Preface) "Sin and disease lose their reality."

How could they lose what the same authority elsewhere declares that they never possessed?

(p. 2) "Disease is the false testimony of false material sense."

This is a *scientific* (?) expression signifying that there is no disease.

(p. 8) "The author calls sick and sinful humanity mortal mind."

And by "mortal mind," as the phrase is used in teaching Christian Science, it is meant to designate something which has no real

existence. Therefore, there is no such thing as sickness.

(p. 373) " The body, when bereft of mortal mind, at first cools."

Since " mortal mind " and " sick humanity " are synonyms, this passage might also read —" The body, when bereft of *sick humanity*, at first cools." Either of these expressions is nonsense; but such is *scientific* (?) phraseology, and to complete the absurdity, we read:

(p. 392) " Man is never sick." Then in almost the same breath it is said, " It is well to be calm in sickness."

(p. 372) " Disease is a fear."

(p. 46) " You say a boil is painful; but that is impossible."

(p. 406) " Sickness is always hallucination."

(p. 410) " Argue with the patient (mentally, not audibly) that he has no disease."

Whether mentally or audibly, it matters not, since in Christian Science there are neither sounds nor auditory nerves to receive them.

(p. 477) " Sickness is an illusion."

The above quotations are all that are necessary to prove that Christian Science declares that there is no such thing as sickness

or disease, that the afflicted are only suffering from hallucinations, and that boils and even cancers are not painful.

How rational beings can make such utterances is inexplicable on any other principle than that the god of this world has blinded their eyes and hardened their hearts. How people *unpossessed*, in the light of all the suffering to which their sense bears testimony, can coolly affirm that the whole thing is a lie, we can have no conception.

(p. 400) " Some time it will be learned that Mind constructs the body, and with its own materials. Hence no breakage or dislocation can really occur. You say that accidents, injuries, and disease kill men; but this is not true."

If Christian Scientists believed this utterance, they would not hesitate to stand as targets at a rifle range, permit a train to run over their bodies, or dive to the bottom of the sea.

According to these teachings, the doors of every hospital and asylum in the land might be swung open and all the patients walk out free and well. The lame man might throw away his crutches and the deformed walk erect. All severed and withered members of the body might be restored to perform their natural functions; and suffer-

ing in the human family, as well as in the animal kingdom, would instantly cease.

It seems unnecessary to reply to absurdities so self-evident that to most minds they will refute themselves; but as disciples of Christ, one of our missions is to "earnestly contend for the faith" and now, as in all ages, we are to defend the truth.

Christian Science sets before us a creation of its own which it chooses to call "Mortal Mind," meaning, as it defines it, "something which has no existence." This "something without existence" it represents as ever proclaiming the existence of matter, declaring to humanity that they are sick, diseased and sinful, all of which utterances we are assured are absolute falsehoods, since all mankind is in perfect health, cannot sin, and do not exist, except as mind.

In "Science and Health" (p. 510) an explanation is demanded of the origin of the serpent. We answer that this is one of the many things in His word that God has not seen fit to explain to man; but when Christian Science can give a half-way intelligent explanation as to how this *non-existent* monstrosity called "mortal mind" found its way into being, then the serpent's history can be easily related.

In overthrowing the attitude occupied by Christian Science regarding sickness and disease, we will prove it to be false from its own testimony as well as from the Scriptures and from reason.

(p. 5) "After a careful examination of my discovery, and its demonstration in healing the sick, this fact becomes evident to me,—that Mind governs the body."

Here the discoverer of Christian Science *actually says* that we have a *body*, and that this body is governed by mind and that her discovery has proved effectual in "*healing the sick.*"

(p. 77) "A lady whom I cured of consumption."

This lady must really have had *consumption*, or *she could not have been cured of that dread disease.*

(p. 55) "The author has restored health in both acute and chronic disease and in their severest forms. Secretions have been changed, the structure has been renewed, shortened limbs have been elongated, cicatrized joints have been made supple, and carious bones have been restored to healthy conditions."

If there is no disease how could she rebuke it? If no limbs, joints and bones, how could she restore them to a healthy condition?

(p. 61) "I have discerned disease in the human mind, and recognize the patient's fear of it, many weeks before the so-called disease made its appearance in the body."

Then, the patient must have had a body and a disease must have appeared in it to the unfortunate patient, to others who witnessed the case, and even to this discoverer of Christian Science.

(p. 167) "Those who are willing to leave their nets . . . have the opportunity now, as aforetime, to learn and practice Christian healing."

And so the disciples of old *learned* the art of performing miracles! But why is healing necessary if there is no sickness? and how could it be practiced if all are in perfect health?

But to cap the climax of Christian Science testimony on disease we are informed that when Dr. Geo. L. West, who on December 5, 1910, was called to the home of Mrs. Eddy to make out the death certificate, he was informed by the one who had acted as her right hand man for several years, even Mr. Frye, that "Mrs. Eddy had been in error about a week, and passed away very quietly."

Mr. Farlow, one of the hierarchy of the "Mother Church" when asked if "Mrs. Eddy had simply become sick and died?" answered, "Yes."

Dr. Adam H. Dickey, who had been Mrs. Eddy's private secretary for many years, and who, with others, has now taken full charge of the church management—having become one of its directors—on the morning of Mrs. Eddy's death stated that "she had been indisposed for eight or nine days." In answer to questions put by Dr. West he said, "I think Mrs. Eddy had pneumonia," also that "she had suffered from some coughing, and that in the end her bronchial tubes had become congested and that the air passages had so filled up that she could no longer breathe."

The foregoing is copied from Associated Press reports as given in the Indianapolis *News*, all of which seem to be written in the most friendly way to Christian Science.

What a testimony emanating from Christian Scientists themselves regarding the final sickness of their founder, who declared that "man is never sick"!

But now let us examine the Scriptures with regard to sickness and disease. In God's wonderful dealings with the Israelites He sets

blessings and curses before them, dependent upon the observance of His laws. If they walked in His statutes, every good thing would be showered down upon them; but accordingly as they departed from Him, they would be visited with sickness, afflictions, and punishments.

(Lev. xxvi. 16) "I will even appoint over you terror, consumption, and the burning ague, that shall consume the eyes, and cause sorrow of heart."

(Deut. xxviii. 27) "The Lord will smite thee with the botch of Egypt, and with the emerods, and with the scab, and with the itch, whereof thou canst not be healed."

(Deut. xxviii. 35) "The Lord shall smite thee in the knees, and in the legs, with a sore botch that cannot be healed, from the sole of thy foot unto the top of thy head."

(Deut. xxviii. 59, 60) "Then the Lord will make thy plagues wonderful, and the plagues of thy seed, even great plagues, and of long continuance. Moreover he will bring upon thee all the diseases of Egypt."

Whether the Israelites have ever been visited with the plagues herein enumerated is not now the question at issue. *It is to determine if the Bible teaches that there is such a thing as bodily suffering, sickness and disease.* We believe that no candid mind

can read these passages and not decide this question in the affirmative.

In these verses God, not man, is the speaker. Note carefully He uses the words "*sickness*," and "*diseases*." Some of these He calls by name as the "ague," the "botch," the "emerods," the "scab" and the "itch." These diseases are not pictured as being imaginary, but real, inflicted upon the person by God Himself, and various parts of the body are named as being affected by them, viz.: the eyes, the legs, and to indicate a sickness of the entire body it is added—"from the sole of thy foot unto the top of thy head."

Again, the cases of sickness and disease recorded in the Bible are very numerous. We select the following:

(2 Kings xiii. 14) "Now Elisha was fallen sick of his sickness whereof he died."

(2 Chron. xvi. 12) "And Asa, in the thirty and ninth year of his reign, was diseased in his feet, until his disease was exceeding great."

(2 Kings xx. 1) "In those days was Hezekiah sick unto death."

(2 Chron. xxi. 15) "Thou shalt have great sickness by disease of thy bowels, until the bowels fall out by reason of the sickness day by day."

Upon these quotations let it be observed that they are the records of inspired writers,

that the diseases spoken of are declared to be facts and that the sufferings of the afflicted were visible upon the *bodies* of those upon whom they were visited.

Elisha had been permitted to live a long and useful life; but now the hand of God is laid upon him and he is taken home.

Asa, of whom it is said he did that which was right in the eyes of the Lord, is now in the thirty-ninth year of his reign. Many good works had been accomplished by him, but his record was not entirely clear, and whether because of this we cannot say, but he takes a disease—not imaginary, but real. This disease did not appear in his mind, but in his feet, and so severe did it become that it resulted in his death.

The good King Hezekiah is here declared to be sick unto death and in the seventh verse of the twentieth chapter of Second Kings we have some information as to the nature of his sickness. It seems to have been caused by a boil. This Christian Science declares to be a mere belief on page 47, and on page 46 it says that it is impossible for it to be painful. Hence, when we set the Bible against "Science and Health" there is a flat contradiction.

But Hezekiah did not die at this time,

nor was he restored by the prophet arguing with him "that he had no disease." So far from it that by divine direction a material means was used. They took a bunch of figs "and laid it on the boil, and he recovered."

But of Jehoram and the "incurable disease" visited upon him, what can be said? In 2 Chronicles xxi. 19 we learn that his disease was of a lingering character lasting for a period of two years when, as it is expressed, "his bowels fell out by reason of his sickness; so he died of sore diseases." This is not given as Jehoram's belief about himself, but it is God's record of what had actually happened. It is in fulfillment of Elijah's prophecy delivered to himself. It came upon him as a judgment because of his awful wickedness, and, as a further dishonor to him, it is said that he "departed without being desired." How absurd it would be to picture Elijah as going to this wicked man, instead of delivering the message as God had directed, and argue with him that he could not have a disease, nor would it be possible for his bowels to fall out!

But the time would fail us to tell about the leprosy of Miriam, Naaman, Gehazi, and the ten who were cleansed by Christ; of the sickness of Peter's wife's mother: of the

woman who touched the hem of Christ's garment and was cured of the issue of blood with which she had suffered for twelve years; of the many, whom by Paul's instrumentality while on the Isle of Melita, were cured of divers diseases and of the multitudes of sick people who, wherever Jesus entered, into villages, or cities or country, were laid in the streets that they might touch the border of His garment, and as many as touched were made whole.

Jesus did not argue with any of the people —telling them that there is no such thing as sickness and consequently that they were entirely well, but on the contrary He recognized them as people who were *really* sick, rebuked their diseases and restored them to health.

Indeed Jesus went further than this; instead of placing a stigma upon medicine, a slur upon the physician and a cruel rebuke upon the sick and diseased, He said, "they that be whole need not a physician, but they that are sick" (Matt. ix. 12). Here Jesus bears testimony to the fact that at such times we *need* a physician. How dare Christian Science then deny the very declarations of Christ and teach that there is *no* sickness, disease, or even death?

As an example of the pure bitterness displayed in "Science and Health" against medicine, sanitary laws and physicians, we quote the following:

(p. 290) "Why support the popular systems of medicine, when the physician may be perchance an infidel, and loses ninety and nine patients while Christian Science cures its hundred?"

(p. 114) "Why do you substitute drugs for the Almighty's power, and employ a doctor to lead us contrary to God's will?"

(p. 67) "When there are fewer doctors, and less thought is given to sanitary subjects, there will be better constitutions and less disease."

In answer to the first of the above quotations, we desire to ask, *Who could be a greater infidel than a thorough Christian Scientist?* He declares God to be but a "Principle," tramples not only the Bible, but the blood of the covenant, beneath his feet and denies the very existence of everything that has been created by the Almighty. It is not necessary to dispute the implication here made that physicians, even infidel physicians (and happily there are comparatively few of these), lose ninety-nine per cent. of their patients, while *all* who submit to the "healers'" (?) treatment are made whole. Every observant and intelligent person

knows that such an utterance cannot be sustained.

With regard to the other two quotations—those in Israel who violated the sanitary laws which God instituted were no less guilty than the transgressors of any other divine precept. Read some of those laws given, not by doctors or boards of health, but by God *Himself* (Deuteronomy xxiv. 8; Leviticus vii. 19; xv).

Again, if these words from "Science and Health" express the truth, of what avail were the physicians and all the balm of Gilead? (Jer. viii. 22.) Also, Christ must have been wrong in declaring that the sick *need a physician* and Paul blundered exceedingly (Col. iv. 14) in speaking of Luke as *the beloved physician.* Luke should have abandoned the practice of medicine as soon as he became a Christian; but it is evident that he did not do so. On the contrary, in following his noble profession as well as in proclaiming the everlasting gospel, he became a blessing to many in his day, and, in the use of his pen, he imparted a benediction to all the sons of men.

That sickness and disease are real is a fact overwhelmingly proved to us from reason, from the Bible and from our own consciousness.

Not only does the Bible declare disease to be real, but it makes it equally plain that in many cases it is contagious; and not only is disease contagious according to Scripture, but it may be carried from one person to another in a garment, and therefore in Leviticus xiii. 52 the law of Moses required the destruction by fire of the garments worn by those afflicted with leprosy. Yea, more, so contagious was leprosy that God Himself in Leviticus xiv. 44, 45 required the destruction of the house wherein he who suffered with what was called "a fretting leprosy" had dwelt. The stones, timbers and mortar of such buildings seemed to imbibe the germs of this dreadful disease to such an extent that it must not be allowed to stand as a death-trap to those who afterwards should enter within its walls.

Thus Christian Science is again proved to be at variance with the teachings of the word of God. It assumes a Christian name, makes a pretense of piety and glibly quotes and misquotes the Scriptures; while all the time it is only acting the part of Joab who while feigning friendship to Amasa stabbed him in the fifth rib.

But Christian Science occupies a double attitude with regard to sickness and disease.

While so positively and repeatedly denying its existence, yet it contradicts itself by not only acknowledging, as already shown, that there is sickness, but by imparting instructions to its "healers." These Christian Science practitioners have left their nets, as expressed by the author of "Science and Health" to "learn and practice Christian healing." They claim to accomplish great wonders in restoring the sick, and these are the chief drawing cards for Christian Science.

Even in "Science and Health" we find a number of testimonials (pp. 86 and 87) which are introduced by the author, saying, "I never believed in receiving certificates or presenting testimonials of cures." That great wonders are performed by Christian Science is a question which we will not dispute. Indeed we grant it to be true and in learning of these wonders we marvel at the exact fulfillment of Scripture.

(Rev. xvi. 14) "For they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty."

(Matt. xxiv. 24) "For there shall arise false Christs, and false prophets, and shall shew great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect."

Why God, at various times, has permitted Satan, through his instrumentalities, to perform wonders, and even afflict humanity, I would not attempt to explain; but that He has done so is beyond question.

(Ex. vii. 12) It is said of the magicians that "they cast down every man his rod, and they became serpents."

(Job ii. 6, 7) "The Lord said unto Satan, Behold, he is in thine hand; but save his life. So went Satan forth from the presence of the Lord, and smote Job with sore boils, from the sole of his foot unto his crown."

(Luke xiii. 16) "Ought not this woman, being a daughter of Abraham, whom Satan hath bound, lo, these eighteen years, be loosed from this bond on the sabbath day?"

In the case of Job, he was in Satan's hand to afflict him as he saw fit, and in the loss of his vast possessions, the sudden death of all his children and his intense suffering from boils, it would seem that every conceivable disaster befell Job, but Satan must save his life.

Of Satan it is also said that "he is transformed into an angel of light" (2 Cor. xi. 14); and that "his ministers also be transformed as the ministers of righteousness" (2 Cor. xi. 15).

What a presentation of downright wickedness and deception is here brought to our view! The arch-enemy of God, angels and men, who hates everything that is good and rejoices only in evil and in the misery and degradation of the human race—such an enemy is here portrayed as transforming himself into *an angel of light* having *ministers* feigning righteousness whose real purpose is only to deceive and to mislead.

But what a chapter might be written by those who have sought relief in Christian Science only to be disappointed! We have known those who have given up all medicines in the hope of a speedy cure by these divine healers, (?) only to be quickly ushered into eternity. We have known others, who while limping from accidents received, to deny that they have been injured or that they were suffering the least inconvenience. Yet the healer, even in such cases, though denying that money or matter exists, does not forget his fees, and we have known cases where payment has been demanded even when such practitioners had not been counselled.

XII

DEATH

NOT only does Christian Science deny the reality of sickness, but it also declares that death is "an illusion."

(p. 563) "There is no death."

(p. 401) "You say that accidents, injuries, and disease kill man; but this is not true."

(p. 347) "Death will be found at length to be a mortal dream."

Of Christ's death upon the cross in our stead, Christian Science denies that it ever occurred. On page 348 it speaks of the Saviour as being only an "idea of God," and of His trial and crucifixion it says "which" (referring to Christ as but an idea) "they had mocked and tried to slay." So, of those who crucified Christ, Christian Science says that in reality they only mocked and tried to slay "the true idea of God."

(p. 351) "Jesus' students . . . did not perform many wonderful works until they saw him after his crucifixion, and learned that he had not died."

(p. 349) "His disciples believed Jesus dead while he was hidden in the sepulchre."

Language cannot be plainer than this. Notwithstanding the many meaningless things in "Science and Health," it cannot be misunderstood in its denial of the reality of death. Yet with equal plainness it contradicts itself and acknowledges death to be a solemn fact.

(p. 244) "Many instances could be cited of death occasioned by the fear of death."

(p. 271) "If some fortuitous circumstance places spiritual children in the arms of gross parents, these beautiful children often early droop and die."

(p. 70) "If a dose of poison is swallowed through mistake, and the patient dies, . . . does belief, you ask, cause this death? Even so, and as directly as if the poison had been intentionally taken."

Even the death of the author of "Science and Health" on the morning after its occurrence was acknowledged in these words by Mr. Farrow—"Mrs. Eddy died quietly and as an old lady would be expected to die." Mr. Dickey said that "in the end her bronchial tubes had become congested and that the air passages had so filled up that she could no longer breathe." So, notwithstanding this woman's oft repeated declaration that "there is no death," yet she herself succumbed to sickness and gave up the ghost.

In the above quotations the reality of death is not only acknowledged by "Science and Health" and Christian Scientists, but its occurrence is attributed to four different causes, viz.: fear, neglect, poison, and disease. We do not take exception to any of these passages, but they are directly contrary to the former ones, and as positively as one declaration is true, the other is false.

But to ascertain the truth on this subject, let us again examine our Bibles. The passages declaring the awful reality of death are so numerous that we scarcely know where to begin. We will therefore consider only a few.

(Gen. xxv. 8) "Then Abraham gave up the ghost, and died in a good old age, an old man, and full of years; and was gathered to his people."

This is only one of hundreds of passages that might be quoted announcing the death of patriots, kings, and leaders amongst the Israelites, as well as other nations in the early history of the world. After recording the deeds of these individuals, whether good or bad, the inspired biographer concludes with their death. In this instance, as in many others, not only is the party's death recorded, but various terms are employed to emphasize

the fact. Abraham gave up the ghost and was gathered to his people, and in the following verse it is said that "his sons Isaac and Ishmael buried him in the cave of Machpelah in the field of Ephron."

Here we are taught that in death the soul and body are separated from each other. Abraham's "spirit returned to God who gave it" while his body which consisted of dust was buried beneath the clods of the valley.

(John xi. 14) "Then said Jesus unto them plainly, Lazarus is dead."

(John xi. 39) "Martha, the sister of him that was dead, saith unto him, Lord, by this time he stinketh; for he hath been dead four days."

The incident here referred to is familiar to every one who has read the Scriptures. Who in the face of such an utterance by Christ Himself could deny the fact which He here declares? The fact that Lazarus was really dead and that his entombed body had begun to decompose—ah! listen how the very words of the Saviour are misconstrued in "Science and Health" in order to deceive—only a part of what He said being quoted.

(p. 241) "Jesus said of Lazarus: 'He is not dead, but sleepeth.' He restored Lazarus by the understanding that he had never died."

Thus the testimony of the senses, the teachings of reason, and the very word of God are all denied, and the adherents to Christian Science are required to believe that which is contrary to the teachings of these witnesses.

In concluding this subject we will only briefly cite the utterances of the devil and Christian Science, and compare them with the words of God—leaving the reader to note how flatly the one contradicts the other.

The Words of the Devil and "Science and Health."	*God's Word.*
(Gen. iii. 4) "Ye shall not surely die."	(Gen. ii. 17) "In the day that thou eatest thereof thou shalt surely die."
(p. 563) "There is no death."	(Jas. ii. 26) "The body without the spirit is dead." (Heb. ix. 27) "It is appointed unto men once to die."

XIII

CONTRADICTIONS IN "SCIENCE AND HEALTH"

(p. 291) "In this volume of mine there are no contradictory statements."

What an utterance for one to make concerning her own productions! Others should be allowed to determine that for themselves; but instead of submitting her writings to reason, the author of "Science and Health" denies the privilege of investigation by adding —"at least none which are apparent to those who understand its propositions well enough to pass judgment upon them." How arbitrary, how distasteful and how repulsive to an honest mind seeking for the truth. In substance it is equivalent to saying—"If you do not accept everything I say without a question or a doubt, it is because you do not understand me, and, therefore, you are incapable of passing judgment. Silence only becomes those who fail to see the perfect harmony in my infallible teachings."

How different is such a tyrannical posture from that of Christ and Paul. Jesus said to the Jews,

(John x. 37) "If I do not the works of my Father, believe me not."

He thus invites investigation and regards even His enemies as being capable of determining whether He be an impostor or is truly the Son of God, and the inspired Apostle Paul, in addressing the Corinthians, salutes them as reasonable men (1 Cor. x. 15) and calls upon them to judge as to the wisdom of what he says.

But how different in Christian Science. One who becomes a follower of its teachings must first deny the testimony of his own eyes and ears and all five of his senses—except when its "discoverer" speaks. Then every utterance must be accepted without a question. He must even believe the founder when she declares that

(p. 4) "No human pen or tongue taught me the Science contained in 'Science and Health.'"

This must be accepted as true notwithstanding the overwhelming evidence, pro-

duced by Lyman P. Powell,[1] that her book is largely suggested by the teachings of P. P. Quimby, of whom she said before the publication of her "revelation" (?) he "speaks as never man before spake and heals as never man healed since Christ; is he not identified with the truth? and is not this the Christ which is in him?"[2]

This Quimby died in the year 1865—one year before Mrs. Eddy's discovery of what she calls Christian Science. He had been her teacher and healer as acknowledged by herself by letters still extant addressed to him. In one of these, dated January 12, 1863, she says, "I am to all who see me a living wonder and a living monument of your power." In letters after this date addressed to this same man, she says, "Who is wise but you?" "Dear doctor, what could I do without you?" "I am up and about to-day, *i. e.*, by the help of the Lord." (Quimby.)[3]

Mr. Powell says, "Later in the same year (1862) I find in the *Portland Courier* an eloquent denial that Quimby was either a

[1] Powell's remarkable book is worthy a wide circulation. Published by G. P. Putnam's Sons, New York.—The Knickerbocker Press.

[2] Powell, p. 29.

[3] *Ibid.*, p. 31.

spiritualist, or mesmerist, and an unequivocal statement that under Quimby's care patients recovered in proportion to their perception of truth. This letter is signed by Mary M. Patterson, earlier Mary M. Glover, and now Mary Baker G. Eddy."[1] Thus we see how closely Mrs. Eddy and her teacher were associated, and yet after all this she declares that "neither pen nor tongue taught me the science contained in 'Science and Health,'" and, as if to terrify those who would venture an investigation she adds (p. 4), "and neither tongue nor pen can overthrow it." "This book," she continues, "may be distorted by shallow criticism, or by careless and mischievous students and its ideas may be temporarily forced into wrong channels; but the Science and Truth therein will remain forever, to be discerned and demonstrated."

Here it is implied that every one who takes issue with her teachings is a distorter and a shallow critic. If he cannot see eye to eye with her and ventures to express a contrary view, he is only a mischief maker—attempting to force her ideas into wrong channels.

That the science and truth contained in her book will remain forever is an utterance

[1] Powell, p. 40.

to which we readily assent; but the folly of its blasphemous and misleading teachings, together with the author's exalted claims will ultimately be made manifest.

To what extent God will permit Christian Science and other delusions to expand and how many are to be deceived by them we do not know; but we do know that the more popular they become and the higher their flight, the greater will be their fall.

Now for the writer to say that there are contradictions in "Science and Health" would prove nothing, but when he places before the reader in parallel columns a few of hundreds of flat contradictions in this book, it will certainly overthrow the author's assumption that "in this volume of mine there are no contradictory statements." Let us note the following:

(p. 142) "Never record ages."	(p. 141) "Some American travellers saw her when she was seventy-four, and supposed her a young lady." (Why does the author of "Science and Health" record the age of this woman?)
(p. 142) "Time-tables of birth and death are so many conspiracies against manhood and womanhood."	Why, then, has such an adieu been made by Christian Scientists about the age and birthdays of Mrs. Eddy and with her sanction?

(p. 237) "Close your eyes, and you may dream that you see a flower—that you touch and smell it. Thus you learn that the flower is a product of mind. . . ."

(p. 240) "Who will say . . . that we are in Europe when we are in the opposite hemisphere?" (If a flower is but a *product of the mind*, the same reasoning will prove that a continent is equally so. Therefore, if this statement is logical we may close our eyes, and in whatever hemisphere we dream ourselves to be, *there is surely where we are.*)

(p. 563) "There is no death."
(p. 373) "Nothing that lives ever dies."

(p. 385) "A blundering despatch, mistakenly announcing the death of a friend, occasions the same grief that his real death would bring." (*Then there must be such a thing as real death.*)

(p. 392) "Man is never sick."

(p. 392) "It is well to be calm in sickness."

(p. 173) "Nothing we can say or believe regarding matter is true, except that matter is unreal."

(p. 411) "Mind can regulate the condition of the stomach, bowels, food and temperature of children, far better than matter can." (If "*there is no matter*" how could *matter regulate anything?*)

(p. 452) "There is no matter."

(p. 438) "I have never witnessed as decided effects from the use of material remedies as from the use of spiritual." (Then even the author of "Science and Health" who declares that "*there is no matter*" here says that she has *witnessed* the use of "*material remedies.*")

(p. 459) "Man is incapable of sin."

(p. 461) "Jesus taught . . . that man is unfallen, pure and holy."

(p. 457) "Christ came to save sinners."

(p. 328) "One sacrifice, however great, is insufficient to pay the debt of sin."

(p. 334) "Christians . . . must grapple with sin in themselves and in others."

(p. 174) "There are no material senses."

(p. 170) "Knowledge gained from matter, and through the material senses, is only an illusion." (If there are no "*material senses*" how could knowledge be gained through them?)

XIV

THE SCRIPTURAL KEY

IN perfect harmony with the exalted personality claimed by the author of "Science and Health," she presumes to present to the world a Key to the Holy Scriptures; but upon everything she attempts to explain in this Key, as well as in her Glossary, she not only murders the language, but puts a meaningless explanation upon the sacred page.

The following illustrations we believe will convince the intelligent and candid reader that our statement is not overdrawn.

Scriptural Narrative.	*As Explained (?) in "Science and Health."*
(Gen. i. 9) "And God said, let the waters under the heaven be gathered together unto one place, and let the *dry land* appear."	(p. 488) "Spirit gathers unformed thoughts into their proper channels, God unfolds these thoughts."
(Gen. i. 15) "And let them be for lights in the firmament of the heaven to give light upon the earth."	(p. 491) "Truth and Love enlighten the understanding, in whose light we shall see light."

(Gen. i. 17, 18) "And God set them in the firmament of the heaven to give light upon the earth, and to rule over the day and over the night, and to divide the light from darkness."

(p. 492) "God is revealed through harmony, and also in Divine Science, which is the seal of Deity, and has the impress of heaven."

"A key has two offices. It may open a door or effectually close it." [1] We leave the reader to decide whether this "Key to the Scriptures" has opened or closed their meaning to an intelligent mind.

In the Christian Science "Glossary" in "Science and Health" occur the following definitions:

(p. 565) "Eyes. Spiritual discernment—not material, but mental."

(p. 564) "Ears. Not organs of the so-called corporeal senses, but spiritual understanding."

If the above words are properly defined, then John xviii. 10 should read, "Peter having a sword, drew it, and smote the high priest's servant, and cut off his right *spiritual understanding*." And 2 Kings xxv. 6 and 7 should be thus translated,—"Then the King of Babylon . . . put out Zedekiah's *spiritual discernment—not material but spiritual*" ! ! !

(p. 565) "Flesh. An illusion."

[1] Dr. Gray's "Antidote to Christian Science," p. 30.

Then we should read the words of Christ to His disciples in Luke xxiv. 39, "Handle me and see; for a spirit hath not *an illusion* and bones as ye see me have."

In connection with this passage, let us read

(2 John 7) "Many deceivers are entered into the world, who confess not that Jesus Christ is come in *the flesh*. This is a deceiver and an antichrist."

Here the Holy Scriptures warn us against just such teachings as we have in so-called Christian Science.

(p. 561) "Children" are here defined as "Love's Spiritual thoughts, sensual aud mortal beliefs; counterfeits of creation."

How preposterous!

After having thus gathered into groups some of the haphazard teachings contained in "Science and Health," let us again wander for a little while through this book—and consider a few isolated passages on various subjects.

(p. 256) "Let us rid ourselves of the belief that man is a separate intelligence from God."

(p. 497) "Man is co-existent and eternal with God."

If man is co-existent and eternal with God, and not a separate intelligence from Him, *then man must be God.*

(p. 236) "The divine mind maintains all identities as distinct and eternal, from a blade of grass to a star."

And is the divine mind also deceived? If "there is no matter," can it be possible that God imagines that grass and stars do really exist?

(p. 189) "Electricity is not a vital fluid, but the least material form of human consciousness, —the material thought essence, which forms the link between matter and mortal mind."

We leave the reader to figure out what electricity really is from the definition here given. As for us we cannot but exclaim "who is this that darkeneth counsel by words without knowledge?"

(p. 523) "Minerals and vegetables are found, according to Divine Science, to be God's ideas—creations of thought, not of matter."

Then we ask, does "Mortal Mind" cause God also to *imagine* the existence of vegetables and minerals, and thus *deceive* the Almighty?

(p. 1) "God had been graciously fitting me, during many years, for the reception of a final revelation of the absolute Principle of Scientific Mind-healing."

How could it have been a *final* revelation that the author received in the year 1866 since in the various editions of her book so many later revelations must have been given? "Science and Health" in its present dress, or as it appears in its latest edition, has undergone wonderful changes in its phraseology from that in which it was originally presented. We call upon Christian Scientists to explain how "a final revelation" undergoing constant changes could be a *final revelation.*

(p. 171) "Divine Metaphysics, as revealed to my understanding, shows me that all is Mind."

There is here unwittingly implied a doubt, or it would read, "Divine metaphysics *demonstrates* all to be mind."

(p. 322) "Here let me give what I understand to be a spiritual interpretation of the Lord's Prayer."

A doubt is again implied or it would read, "*This is* a spiritual interpretation of the Lord's Prayer."

(p. 345) "Science removes the penalty, only by first removing the sin which incurs the penalty. This is my sense of divine pardon, which I understand to mean God's method of destroying sin."

Certainly this is strange language for one who claims to have had a "*final revelation*" from the Almighty, who was authorized by Him to write a Key to His Holy Word, and who claims herself to be the wife of His only begotten Son. Strange that after making so many declarations with *supreme* authority, she should forget herself and make it known to the world that after all she may be mistaken and *mistaken* on a subject of such vital interest as "*Divine Pardon*"—not knowing how the awful penalty under which we stand condemned can be removed.

CONCLUSION

WE have seen from the foregoing that while Christian Science makes much of the Bible, and while its founder speaks of it as being her "only text-book," yet, when we carefully analyze her teachings, we discover that every fundamental truth revealed in God's word is flatly denied in "Science and Health."

If we follow and accept what this book inculcates, we are of necessity driven to these conclusions:

1. That there is no personal God.

2. That even the author of "Science and Health" as well as ourselves has never had a personality.

3. That the book said to have been written by Mrs. Eddy does not exist.

4. That in reality God never did create the heavens and the earth. Therefore, there is no world, no landscape, no seas, no heaven, no hell; but all is blank.

Yet in the face of these teachings, even though they may be believed by multitudes, God's people need not become in the least

alarmed. In various phases and in heathen lands the god of this world has had similar delusions in vogue for many centuries; but never before have they assumed a Christian name or been attired in saintly dress.

In the meantime our mission as the redeemed of the Lord is to discern the signs of the times, to contend earnestly for the faith, and, while patiently waiting, be ever looking for that blessed hope and the glorious appearing of the great God and our Saviour Jesus Christ.

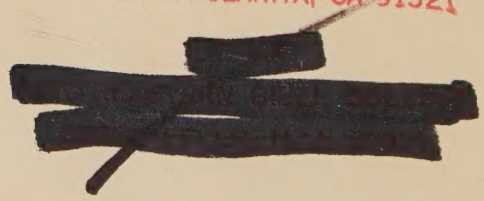
Upon the arrival of that happy day when the Son of Man shall come in His glory, we which are alive and remain shall be caught up together with the risen saints in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord. Then, the promise is that we who are Christ's shall shine forth as the sun in the kingdom of our Father.

"*Who hath ears to hear let him hear.*"

289.51
B815c
634
Brown, William Leon
Christian Science falsely so called

	DATE DUE		

THE MASTER'S COLLEGE
POWELL LIBRARY
SANTA CLARITA, CA 91321



289.51
[redacted]
C34

THE MASTER'S COLLEGE
289.51 B815c MAIN
Brown, William Leon/Christian science fa
3 3540 00003 5304